

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, DEC. 3, 1908.

NEW SERIES VOL. X. NO. 49.

The Gospel is the Power.

Dear Readers:

I would like to ask for information in regard to teaching the Bible. Some teach that an unbeliever can and will pray for salvation. I will admit that one who is not a child of God can pray, but will God hear that boy or girl? I for one will say that God has never, nor never will hear an unbeliever pray. If he can please God, there would be no use of any unbeliever accepting Christ.

Now to him that worketh is the reward not beekoned of grace; but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4:4-5.

Now, if this statement be true, and I have no right to say that it is not true, but have the right to believe this statement that a divine writer made to the Romans. The things that Paul spoke I find it to be true. Now, I find in God's word that man cannot be saved by prayer, nor any good works that he may do, but there is one way that a man can be saved, that is to have everlasting life, and that is by believing in Christ.

For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life. Jno. 3:16.

I find a statement here that no man can deny: and when I find a man that teaches works for salvation, I say that he is not teaching the divine revelation.

Dear readers, I want to say that a man can be saved by hearing the Word preached, and accept it, and that is the only way for a man to have eternal life. Jno. 3:15. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Eph. 2:8.

Now dear reader, how can you say that a man can save himself by doing good works of any kind? The unbeliever is not commanded to do anything only to believe in Christ.

The world today believes and teaches that a man has got to pray and do good works in order to have eternal life, but I want to say that no one ever has or ever will have a part in the Kingdom of God that works for salvation, he has just to sit and hear and believe.

For do I now persuade men or God or do I seek to please men. I should not be the servant of Christ. Gal. 1:10.

Now, I have said that an unbeliever could not please God. Now I would not say this if I did not have God's word for it.

For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death, but to be spiritually minded is life, and peace. Rom. 8:5-6.

Dear reader, you may read from Genesis to Revelation and you will not find one scripture where a believer in Christ is commanded to pray for an unbeliever, that is, for salvation for the unbeliever.

Now, let us see if this be true, do not take my word for it. Now if Christ prayed for the world let us pray for it, and he prayed not for the world, let us follow him.

I pray for them (Christians), I pray not for the world, but for them which thou hast given me, for they are thine. Jno. 17:9.

And we find in God's Word that unbelievers are of the world, believers are followers of Christ and not of the world.

So I find that it is not right to pray for the world, so I don't think it right to persuade God: but persuade the unbelievers. God has been reconciled from the beginning, and always will be.

Now, dear readers, let us study God's Word and see if what I say be true. Read 2 Cor. 5:18-21, and see who it is that ought to become reconciled.

God loves the world, and the world hates him.

Now, as I am a man that wants to know the right way. If I believe wrong, will some brother show me where I have the wrong meaning of the Truth?

I am asking for information, but don't give me what you think about this, and think that I can be changed, but give me the Scripture, and I will accept it.

Dear reader, let us study to show those approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

Brother reader, let us reason together on the Scripture.

Yours in love,

J. W. Franklin.

Pocahontas, Miss., Nov. 10.

Bible Institute.

Arrangements have been made for our Bible Institute for Southeast Mississippi, commencing on Monday after third Sunday in January, next.

We are to have with us during the week Dr. E. C. Dargan, formerly Professor of Homiletics at the Southern Baptist Theological Seminary, Dr. R. A. Venable, a prince among exegetes, Dr. B. D. Gray of Atlanta, and Dr. S. J. Porter of Richmond, Va.

The two latter brethren are to be with us two days each. The two former are to be with us the entire five days.

Dr. Dargan is to lecture on preaching, and Dr. Venable is to carry us through a critical study of Corinthians.

Brethren, give that book some earnest study and then when you go through it with Dr. Venable great will be the blessing that will come to you.

The program is not thoroughly arranged as yet, but the above is an outline of the week's work.

Your brother in Jesus,

I. P. Trotter.

Hattiesburg, Miss., Nov. 27, 1908.

The man who would go with the majorities only borrows strength. He's a leech—nothing more.

Seventh Avenue Church, Meridian.

We, the Seventh Avenue Baptist Church, of Meridian, take this method of thanking the members of the State Board for their kindness in making it possible for us to have full time here, our church is in a very prosperous condition now, and we hope by the help of the Lord, you may hear great things from our weak little, struggling church in the coming year.

I want to say while I am writing that my work during the past summer has been very pleasant in many respects. I helped in nine meetings, besides my own. In these meetings I saw more than a hundred people saved, and nearly that many unite with the churches. Most of the churches where I helped in meetings gave me a unanimous invitation to be with them another year in their meeting. I feel that the Lord has been very graciously good to me and mine, for which I give God all the honor.

My address is Meridian, Miss.

Just a word about our city: We have one of the best little cities in the South. the Christian influence of the City is good. Our schools are fine; no better I don't suppose any where. If your boys or girls come to Meridian, don't hesitate to write some one of our pastors about them and we will try to hunt them up and see after them the best we can.

Yours in Christian love,

R. W. Bryant.

Thanksgiving and Receiving.

Yes, Thanksgiving has come again, and there is at least one happy pastor in Mississippi. He is happy because the Lord has called him to be pastor to as good people as there is on earth. They have proved this by their splendid work and co-operation with the pastor in his effort to give the Gospel to the world. God bless them, they are as noble band as work in this world, and they, all of them, shall walk with Him in white for they are worthy. This evening a band of them came to the pastor's home, (the pastor was not in), but wife was at home, and such a pounding they gave can better be imagined than described. When he came, he was glad and sorry. He was glad, for how could he express himself? What could he say, "Thank you." Yes, a thousand times, but that would not express the gratitude of his heart. He was sorry he was not there, so he could have said God bless you all.

I will not undertake to describe the different articles they brought, but suffice it to say that the pastor and his wife will not need any more supplies for some time.

O how delightful to work with such consecrated people. When the Master comes to make up his jewels, many of them will be bright and shining ones in His Kingdom.

A grateful pastor,

J. J. Walker.

Shubuta, Miss., Nov. 26, 1908.

"Can One Minister and Two Deacons Scripturally Ordain a Man to the Gospel Ministry?"

In reference to the above query, which was submitted to one of our Associations this fall, I desire to say a few words:

It is necessary, first of all, to define the term "ordination." In its popular sense, Mr. Hiseox says: "It is that form of service by which men are admitted to the ranks of the Christian ministry, and to the exercise of its functions."—Evidently that is the sense in which the term is used in the above query. So the question, can one minister and two deacons Scripturally perform that kind of service?

To answer this question we must look for Scriptural teaching and precedent on this point. First, do we find Scriptural teaching or example of that kind of service? And if so, by whom is the service conducted?

In the first place, we do not seem to have any Scriptural authority or precedent for ordination in the popular sense. It is true that we have the word used several times in our English Version, but it is a translation of several different Greek terms with as many different meanings, none of which corresponds to the meaning in the above definition.

In Mark 3:14 it is said, Jesus "ordained" (epoieese) twelve, that they should be with Him." It implies no formal service, but simply an appointment, a choice; and was an act of Jesus.

In John 15:16 it is said, "but have chosen you and ordained" (etheeka) you." This ordination was of Jesus and was a **subjective intent** rather than an **objective act** of Him.

In 1 Tim. 2:9 Paul says, "Whereunto I am ordained" (etheken) a preacher and an apostle." Here the word means to set, to constitute, to appoint, and has no reference to a formal service.

In Acts 1:22 Peter declared that one must be "ordained" (egenesthai) a witness of the resurrection of Jesus. This word means "to become," or "cause to be" and cannot refer to a "form of service." And the only thing they did was to elect by casting lots and "he was numbered with the eleven."

In Acts 14:23 it is said of Paul and Barnabas, "When they had ordained" (cheirotonesantes) them elders in every city etc." According to the Lexicon and several authorities, (as Dr. Ayman Coleman, Dr. Lechler, Dr. Gill and Dr. Venable), this word does not mean a "form of service" consecrating elders to their office, but it means a "form of voting" electing them to the office.

So the word translated "ordain in the New Testament" have reference to the **choice** of God, or an **election** of some one for some thing; but in no sense do they mean a "form of service" inducting a man into the Christian ministry.

In the second place, we do not seem to have any Scriptural precedent for this "form of service." The "laying on of hands" is referred to as Scriptural example for ordination. This act was not an institution of Christianity as an ordaining act, but it was an old Jewish custom since the consecration of the Levites (see Numbers 8:10, et. al.), which Jesus followed on many occasions. In fact, it was practiced by the Apostles at various times. In the Apostolic Church it was chiefly associated with the special impartation of the Holy Spirit. Peter and John laid hands on the converts at

Samaria and they received the Holy Ghost (Acts 8:17). So did Paul on the twelve disciples at Ephesus (Acts 19:6). Ananias laid his hands on Saul at Damascus "that he might receive his sight and be filled with the Holy Ghost." Therefore, we see that "laying on of hands" did not always mean "ordination" in the popular sense.

Did it ever mean that? The reference to "laying on of hands" usually cited as Scriptural precedent for "ordination" are: 1st. Acts 6:16. But this has reference to a setting apart of deacons to a secular work of "serving tables" and not to a spiritual ministry. So it is not relevant to our question in hand.

2nd. Acts 13:1-3. Here the Holy Spirit commanded that Paul and Barnabas be separated for a special work and there was a form of service in "laying on of hands." But this was not an "admitting to the ranks of the Christian ministry, and to the exercise of its functions," for they had been preaching several years already. This was to a special work of a missionary kind and, likewise, it is not a case in question.

3rd. First Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the eldership," 11 Tim. 1:6, "That thou stir up the gift of God, which is in thee, by the putting on of my hands." But why say that these refer to ordination in the present day sense? We have seen above that the "laying on of hands" was then associated with the imparting of the Ghost. In the passages it was the impartation of some kind of gift, to which Paul referred, that the ordination of today does not presume, in any sense, to convey. It would do no more violence to the text to infer that Paul laid his hands on the disciples at Ephesus to ordain them, or that Peter laid his hands on the converts at Samaria for the same purpose, than to say that the above texts refer to Timothy's ordination in the present day acceptance of the term. To do such would be reading our ecclesiastical prepossessions into these Scriptures. A number of authorities such as Hiseox, Van Oosterzee, Ebrard, Olshausen Gill and others are agreed that they do not refer to Timothy's ordination.

4th. The last reference is to 1 Tim. 5:22, "Lay hands suddenly on no man." This is commonly interpreted to mean "do not be too hasty in helping to ordain any man." But does this refer to ordination at all?

I am inclined to agree with Mr. Gratkin (in Hist. Diet. Vol. III.) that it does not. He says: "But 1 Tim. 5:22 cannot refer to ordination, for the whole current of thought in 19-25 runs on offenders and not on officials." We may as easily infer that when the Jews were seeking to lay hands on Jesus they were trying to ordain Him, as to infer that this is his instruction to Timothy regarding ordination. The instruction being given is with reference to offences, the injunction immediately preceding is, "Do nothing through partiality." That immediately following is, "Neither be partakers of other men's sins." Why read ordination in that?

Therefore, we conclude that the Scriptures give us no teaching on, nor example of, ordination in the present day sense.

Dr. J. B. Jeter says, "In the primitive age very little stress was laid on the ceremonies attending the induction into office.

The apostles laid on their hands several times to confer the gift of the Holy Ghost; but never in confirmation of an appointment to office—except in the case of the Seven. There is no Scriptural proof that any elder or bishop of any church was ordained by the laying on of the hands of an Apostle, or of any Christian minister. In the apostolic times ordination was simply an appointment to office."

Well then, should we ordain in this sense? It is not contrary to Scripture and seems to be a very reasonable and impressive service. Mr. Hiseox says: "Though ordination is not taught in the New Testament by either precept, example, or clear inference yet it is not contrary to the letter or spirit of the Scriptures." It seems to be worth while for some reasons.

Then the next question arises, if we ordain, whose right is it to do it? There are two classes of opinion on this point—the hierarchical and the non-hierarchical classes. The hierarchical class—such as Catholics and some Protestants with the form and rule of the Episcopacy—claims that the right belongs to the clergy because of special graces conferred to them in their ordination. This conception was a development of the second century A. D., (see any good church history—Dargans Ecclesiology, page 118).

The non-hierarchical class—such as Baptists—claim that it is a right inherent, by nature of the case, in the local church; but that the clergy does not constitute any special order whose function it is to induct others into itself; and that the clergy does not possess any functional qualification to ordain, but that the right is given by invitation of the local church. It is a fact that the local churches in these days invite preachers most frequently, but so far as Scriptures are concerned, or so far as functions are concerned, they may invite the laity instead.

Dr. Dargan, in answer to the question, "should the council be invariably composed of ordained ministers?" says, "It is evidently proper that these should be the principal components. . . but it is not necessary that this should always be the case. A church has a right to ask whom it will to serve." (Ecc. 209).

Mr. Hiseox quotes Mr. Haynes as saying: "The church is competent to make her own ministers. . . the essential act in ordination being her election of him for that purpose, and he may become her minister or pastor without the agency of the presbytery."

Dr. Strong says: "Ordination is not an act of a privileged class in the church as eldership has sometimes been wrongly regarded. . . to make the ministry a close corporation is to recognize the principle of apostolic succession, to deny the validity of all past ordinations, and to sell to an ecclesiastical cast the liberties of the church of God."

So we are led to the conclusion that there is no Scriptural requirement that there be ordaining councils composed of two or more ordained ministers, and that a local church, in ordaining a man, may ask whom it will to constitute the presbytery.

J. E. Wills.

McComb.

Work is as essential as breathing, and under normal conditions, is as joyous.

Means and Instrumentalities.

After much studying, reading and hearing the subject, that God uses means and instrumentalities in imparting spiritual or eternal life to a sinner, dead in trespasses and sins, I have a desire to submit a few questions and some of my thoughts relative to the above named subject. I realize this is an important subject, and one should be understood by every child of grace, if it be true that sinners obtain eternal life through preaching. This is a subject that has often been discussed by the eminent men of our country and, yet, at the same time, there are conflicting views concerning this subject; if one should understand whether God uses means in imparting spiritual life to a dead sinner, we must carefully read God's holy word with an earnest desire to know the truth and be guided by his unerring spirit.

I know that I am too fallible to discuss this theme, in an infallible way, and to enter into a lengthy argument. It is not my purpose, merely, to argue it but hoping to induce some eminent writers to write upon this subject as I would like to have their views, thinking, perhaps, this would help me and others in searching for the truth.

Now, kind reader, it does appear to me from reading God's sacred word that he does not use instrumentalities in giving eternal life to a dead sinner, because the Bible teaches "there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5).

Webster defines mediator as one who mediates; an intercessor; advocate, etc. Now, dear reader, if you say that preacher or any other man is pleading or interceding to God for the eternal salvation of a dead sinner, would you not have to admit that he was a mediator? If so, you must admit there are more than one mediator. I now call your attention to the meaning of the word "intercessor," as this is the meaning of the word mediator. Intercessor means one who intercedes. Webster says intercessor means solicitation of one party in favor of another.

According to this meaning, you make the preacher an intercessor, a mediator, if you take the position to say that he was one of the party asking or interceding to God for the eternal welfare of another party.

If you believe that sinners, who are dead in trespasses and sins, are saved eternally through the preached word only, would not according to such a view, make God, in the person of His Spirit, dependent? If sinners are saved with an everlasting salvation through the preaching of the Gospel, and if the preached word is a good work upon the condition to be exercised and complied with by the preacher, would it not be true that sinners are saved by his good works? If the preaching of the gospel of Jesus Christ by a preacher, is the only means and the only plan by which sinners can be saved everlastingly, kindly tell me how Abel was saved? seeing there was no preacher to preach to him. Also tell me by what means and instrumentalities was St. John the Baptist saved. Are the poor crying African, Chinamen, etc., sinking into bottomless pit because of the negligence and stinginess of Christians in sending the written gospel to these benighted lands? Lord, help us to know and search thy precious truths. If you believe sinners are saved eternally through the preached word only,

you will have to admit that heathens are lost for want of the preached gospel. Some one may argue, that if sinners in heathen lands failed to hear the Gospel preached they will be saved because they had no chance of hearing. If this is the correct view of the matter, would it not be far better, kind reader, had the gospel been withheld?

Now, dear reader, it does seem to me that if the sinners in heathen lands, who never did have the opportunity of hearing the gospel of Jesus Christ, preached, will be forever banished from the peaceful presence of Jesus because of the negligence and stinginess of others, they will be sent to torment unconditionally upon their part. I have heard preachers say that thousands of sinners are sinking into torment for the want of preached gospel. This sounds hard doctrine to me. I may be in error upon this; but if I am it is the desire of my heart, if I understand myself, to know the truth. Just think, millions of sinners are sinking into everlasting ruin through the neglect of Christians in their duty. This sounds preposterous to me. I am inclined to think that great number of Christians do not believe this. I object to this means system because it cuts out the heathens, and causes their damnation through neglect of others.

Now, I want to quote a few passages of Scripture. Those who advocate that dead sinners are saved eternally through the preached word, will cite us to Peter sent unto Cornelius. By reading the entire tenth chapter of Acts, you will notice that Cornelius possesses some notable, Christian character. In second verse he was called a "devout man" and "one that feared God," "gave much alms" and "prayed to God always." Would you say this man was a dead sinner? Is a dead sinner called a devout man? surely not. Does a sinner who is dead in sins give much alms and pray to God always? In 15th verse we notice that God rebukes Peter for his error; what God hath cleansed, that call not thou common. Acts 10:15. This conveys the thought to my mind that God hath cleansed Cornelius. In 22nd verse we notice he was called "a just man." Therefore, I conclude that Cornelius was saved in an eternal sense before the gospel was preached by Peter. Some one may say that God used Peter on the day of Pentecost as means in imparting spiritual life. Now, if you can prove by the Scriptures these men were not in possession of eternal life or had not been quickened by the Spirit until Peter preached to them, I will admit that God did use him as means in saving those people. Let us notice by the Scriptures and see whether or not they were God's people. Read entire chapter of Second Acts. In fifth verse we notice these were devout men. Webster says devout means religious, pious; sincere, etc. Now let us substitute religious for the word devout. By doing so, we do no injustice to the sentence if we used meaning of words in its place. "And there were dwelling at Jerusalem Jews," "religious" men out of every nation under Heaven." We see here these were religious men, or devout, had assembled at Pentecost out of every nation to hear the words of Peter. In 16th verse we learn this was prophesied by Prophet Joel. If we read the book of Joel, we will notice the terms "my people," "his people," "men of Israel" and "Zion" are often used therein. This conveys the thought to my mind that the Prophet Joel was prophesying

concerning God's people which was fulfilled on day of Pentecost. In 22nd verse we notice they were men of Israel. In 29th verse we notice they were called men and brethren. Now, are you going to say these were not the children of God, when they were called "devout men," "men of Israel," and "brethren?" If you take the position, dear reader, to say these people were sinners, dead in trespasses and sins, and obtained eternal life through Peter's preaching, would you not have to admit that natural man did receive a thing of the Spirit of God. If so, you flatly contradict Paul in 1st Cor. 2:14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Let us learn now what was Christ's command to Peter. By learning what this command was, will enable us better to understand the condition of these people preached to by Peter. "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren," St. Luke 22:32. Here Christ commanded Peter to strengthen (or preach) to his brethren when he is converted. He obeyed this command on the day of Pentecost. This clearly shows that Peter did preach to the brethren (not alien sinners). Christ, after his resurrection, appeared unto seven disciples at the sea of Tiberias, commanding Peter, first, to "feed my lambs," second and third "to feed my sheep." Peter, in remembrance and obedience to this command, fed the lambs and sheep on the day of Pentecost. Now, kind reader, do you believe Peter fed the goats? Bear in mind that Christ did not command Peter to feed the goats, but lambs and sheep. This shows us positively that Peter on the day of Pentecost was preaching to strengthen his brethren, to feed the lambs and sheep, (not to make sheep). I may give much more reason to prove these people did not obtain eternal life through preaching of Peter, but I deem the proofs given are sufficient for the present.

I object to this means system because it infers heathen's damnation through parsimony and neglect of others. I object to this means system, because I do not believe that God, in His infinite wisdom and power, needs help in saving those mortal souls. The very idea, that poor, frail mortal preachers going to heathen lands helping Jesus Christ to save souls eternally. Such a view limits God's power and reflects no glory on his work. Now, I believe in missions, but not in the sense that God is walking among the heathen crying for the preachers to come and help him. I do not believe that dead sinners obtain spiritual life through preaching because Christ says, "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." St. John 5:21. Now, dear reader, if you can prove that the Father uses means in quickening because the above Scripture shows that the Son quickeneth in like manner (even so) the Father raiseth up the dead. Now, kind reader, I believe it is true that God does use Pastors and Christians in comforting and blessing His regenerated people but not in the sense that God uses him as means in quickening dead sinners to spiritual life.

I will now come to a conclusion by quoting a question that has often been asked by

(Continued on Page Six).

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Christmas Presents 1-2 price, see last week's issue.

Our Offer.

We are offering the Baptist Record for one year and "Abstract History of the Mississippi Association," by Rev. T. C. Schilling, for \$3. This offer is extended to old as well as new subscribers. Send all orders to the Baptist Record, Jackson, Miss.

Rev. A. C. Watkins, now of Saltillo, Mexico, will, after January 1st, next, be located in Clinton, Miss., and will be open to either pastoral or evangelistic work. He has been a missionary in Mexico for many years, and we presume now returns permanently.

Brother McCombs says: "I write to thank my friends for 'helping together in prayer' in our work. God is giving a most gracious revival at Henderson, Ky. Some remarkable conversions and great crowds hear the Word. Up to date 34 have been added to the church. I go on Dec. 6th. to Kentwood, La. I crave an interest in the prayers of all who read this."

Brother W. A. Jordan writes: "Yesterday was a good day with our church. Why? Brother T. F. McCrae of Clinton, returned missionary, visited us and spoke four or five times. The visit was surely Providential. Brother pastor, if you want to preach on missions, just have McCrae to come and do it for you. He can beat you. We know more about China and their need

THE BAPTIST RECORD.

Thursday, December 3, 1908.

of Christ. Brother McCrae is as lovely a man as ever came into my home. We are so glad the Lord sent him. He knows Christ in his talks. I have been preaching the love of Christ as a motive for a long time, but I never saw it so clear until this visit. By all means have him visit your church.

The First Baptist Church, Jackson, made its annual offering to the Orphanage on last Lord's day, which amounted to \$210. About 50 or 60 of the children were at church, and recited the 100th Psalm and sang a song. The First Church always welcomes our children to its services. There are now in the home 164 children, whose health has been very fine during the year. Let no pastor deny his congregation the privilege of making an offering for the maintenance of our Orphanage. It appeals to our people; and, when it is properly presented to them, they will respond liberally. It is so important that our pastors be thoroughly informed on, and in line with, all the objects of our benevolence.

Rev. W. P. Price goes to the Home Board, as one of its evangelists. He will enter this new sphere of work on January 1, 1909, his first three weeks' work being in the city of Baltimore. All mail intended for him should be addressed to Jackson, Miss. His going is a distinct loss to the working force of Mississippi. We give him up under the impression that God wants him in this new field. The Second Baptist Church, Jackson, is one of the pluckiest in the State. Under the leadership of Pastor Price it has paid every dollar it is due up to Jan. 1, 9, on church debt, church's expenses, pastor's salary and everything else. We doubt whether there is another man in the land who could have so successfully engineered the finances of this church. Brother Price has done a great work. The field is yet hard, but the right man to succeed him will have large possibilities.

It is a delicate matter to handle, but we feel that something ought to be said about the very unseemly practice of some preachers and their friends of scrambling for certain kinds of pastorates as soon as it becomes known that they are vacant. It is beyond question a very immodest thing for a preacher to make a proposition to a pastorless church. It is equally as immodest as for a young woman to make a marriage proposition to a young man. We know a church, whose pastorate has recently become vacant by the resignation of the pastor, that has appointed a pulpit committee who are holding meetings for prayer, that the Lord may lead in the selection of a successor to the outgoing man. This committee proposes to depend upon the Lord, and any man, or his friends, who presses his case, or even writes to the committee, will endanger his chances for the place. This committee is right. Everything else being equal the man who exhibits an anxiety for the place will stand the least chance for it. It is high time that this thing of canvassing, frequently with political methods for a pulpit should come to an end; and, whenever it shall, there will be longer and more fruitful pastorates all over the land. God is still superintending and directing his

work upon the earth. Let us wait and see the leading of the Lord. Let the church make the first move always, and things will go better.

South Mississippi Sunday School Convention.

This body held its first meeting at Mt. Olive, November 27, 28, and 29. The organization was effected by electing J. E. Byrd, president and N. R. Drummond, secretary. The attendance was good, both local and foreign, about 20 preachers being of the number. So far as we recall, there were only two on for discussion of subjects who did not show up. It was a first-class program, executed in a first-class manner. The interest which was splendid from the start, continued unflagging to the end. In addition to our own forces, we had with us, Dr. T. B. Ray, of the Foreign Mission Board, and Landrum P. Leavell of the Sunday School Board, both of whom rendered service of a high order. The work done in the convention by our own forces was strong and helpful in a marked degree. In the solid work done, added to the excellent esprit de core of the convention, we have a prophecy and guarantee or large improvement, and usefulness in the department of Sunday School work. These 20 preachers were very hearty in their advocacy of up-to-date Sunday Schools; and, where the pastors lead persistently and intelligently, the people will follow, not all at once, and persevere, in his leadership in Sunday School perhaps none, fully. But, if the pastor will School work, gradually, but surely, the people will line up for this work as well as they will for any other department of Christian work and duty. Untold good was accomplished in this, the initiative Sunday School Convention in South Mississippi. The Sunday School work is gaining an impetus all over the land hitherto unknown. 21 diplomas and 7 certificates were delivered.

Order and Purpose of Church Ordinances.

Robbie Sumrall.

What was the order for the early church?
I. Received the word or became a Christian.

II. Was baptized.

III. Was added, or joined church. Continued steadfastly in apostles' doctrine and fellowship and in IV. breaking of bread and in prayers. Acts 2:41-42.

This is God's order, and you and I have no right to change it.

If you are out of fellowship with a brother, you have no right to "break bread," until the difference is settled. You are at liberty to invite one who has not observed this order to your own table, but not to your Father's. When a father gives rules for his table or anything else, his child hasn't the right to set them aside or to invite his brother to do so.

"To obey is better than sacrifice." Saul thought his way would do as well if not better than God's, but he and God just differed in opinion. I Sam. 15:1-32.

Well, what about form? Jesus said: "How be it in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men as the

Thursday, December 3, 1908.

washing of pots and cups, and many other such things ye do. And he said unto them, full well ye reject the commandment of God that ye may keep your own tradition." Mark 7:7-9.

Jesus said the change made it vain worship.

Jesus was the great teacher. He commanded two great object lessons, which portray the whole plan of redemption: One, the broken body and spilled blood—death. The other, a burial and resurrection. A burial is for the dead. If a little dirt was poured or sprinkled on a dead body you nor I would consider it buried. The baptism is an object lesson of the burial of one who has died to sin and his resurrection to walk in newness of life. Rom. 6:2-12. Col. 2:12-13.

If there has been a death to sin, there will be a walking in in newness of life. A change in this lesson will thwart the purpose of the picture. Is this narrow? Well, we had better not be broader than our Lord. When it came to the command and law of God, he did not swerve a hair's breadth. "For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. I came not to destroy, but to fulfill." Matt. 5:17-18.

He came to do the will of his father that sent him. (John 6:38-39) and he did it exactly and was rejected. Had he compromised he could have had a thriving kingdom, but he did not. His heart went out in love and sympathy to all humanity. He was never too tired to help those who needed him. When Christians wrangle over differences of religious beliefs the devil is well pleased, for they have broken a greater commandment, viz: To love your neighbor as yourself. Matt. 22:36-39.

But all his commands are important. Jesus said, "Whosoever, therefore, shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them shall be called great in the kingdom of heaven." Matt. 5:19. Jesus did not say that the keeping of the least commands or the greater ones saves you, that comes by his buying you, (1 Cor. 6:20), but it does effect you even in heaven.

"If you love me, keep my commandments." John 14:15. Jesus said as God, the Father sent him into the world even so has he sent us. John 17:18. Let us strive to be as narrow as Christ in the matter of obedience and as broad in love and sympathy for all humanity.

A Letter.

Dear Brother Bailey:

Will you please permit me to say, your readers that I have accepted an invitation from our Home Mission Board to join their evangelistic force with the opening of the New Year.

Your readers are not interested in the struggle of mind and heart through which I went to arrive at this conclusion; but it suffices to say that it was the second great question of my life.

Then, to leave my church here, was like leaving home back on the farm, for the first time, and as then, so now, I am only following the leadings of the Lord as I trust.

My permanent headquarters will still be in Jackson, and any pastor or church desiring my services in meetings, can write

me here, or through Dr. W. W. Hamilton, of Atlanta.

Most fraternally,

W. P. Price.

Lauderdale County Association.

The Fifth Sunday Meeting of the Lauderdale County Association was held the 28th and 29th of November, with Concord Church, near Tipton. Owing to much sickness in the community, the attendance was rather small. Dr. Shipman, Dr. Hackett, Brother Cook, Brother Bryant and the writer, from Meridian, were present Saturday, and Brother A. S. Bozeman on Sunday. Dr. Shipman presided the first day; Brother Cook the second.

Home Religion was discussed with lively interest. The Deaconship drew forth a most excellent discourse from Brother Shipman, and Missions a number of good speeches. Brother Cook Friday night and Brother Bryant Saturday night. Layman's Movement was represented by Brother Lot Parker. Dr. Jno. H. Eager came in late in the afternoon and made a few remarks. Brother Cook and Brother J. McEmore made earnest talks on Missions.

Sunday was given up almost wholly to Sunday Schools; Brother A. S. Bozeman being appointed to the initiative followed briefly by Brother Parker and the writer. The closing address was made by Dr. Eager, first on Italy; but more especially on the Southern Baptist Theological Seminary, at Louisville, Ky. He has been quite successful in this part of the State; just having visited Stonewall, Enterprise and Shubuta. Now he is in Meridian again, where he is highly esteemed.

All of our six white churches are growing. We have lost one—a representative of high principles; but our colored churches have not only grown, but have added three to their number—making ten. So there are 14 Baptist churches within the corporate limits of the city, and others just outside. Our State Board has done well for Brother Bryant at Seventh Avenue.

L. A. Duncan.

Two Good Services.

Pastor G. W. Riley of Griffith Memorial Church, of this city, preached last Sunday at 11 a. m., on the New Testament Church, and at 7 p. m., The Evils of Profanity, or The Cussedness of the Cussing Cusser at the close of which four grown came forward and gave the preacher their hands, saying they had "sworn their last oath, and had taken their last drink."

Both the services were well attended. There are forty grown people in Sunday School. Griffith is growing in every way.

Another Meeting at Richton.

Last June, with J. P. Culpepper to do the preaching, in a two weeks' meeting at Richton, there were 62 additions. Last Wednesday, we closed a second meeting in which H. R. Holcomb of Laurel, did the preaching, resulting in 46 additions. Besides the additions during these two meetings there has scarcely been a monthly service in which members were not received, so that during this year the church has

grown from sixty odd to near two hundred members.

I will serve them for half time next year. Let all who read this pray for their training and development.

T. J. Moore.

Bay Springs, Miss.

Hasty, Careless Writing.

By Elder Odd.

In the old elementary spelling book there was a fable about counting chickens before they were hatched. A milk-maid with her pail on her head got so elated by thinking about the money she was going to get for the chickens that would be hatched out of the eggs bought with the pail of milk, that she tossed her head, and down came the pail, milk and fine prospects all spilled on the ground. I am often reminded of that story while reading accounts of "great meetings" in our papers. "I have just closed a great meeting at There were seventy-five conversions. The church was greatly revived, and there were ten accessions, seven by baptism. I did all the preaching." What became of the sixty-eight who were not converted enough to lead them to obedience, or were they converted from bad to worse? It seems to me the chickens were not hatched in that case. It was rather too soon to count them. What was done with them? Were they laid over till another "great meeting" there or elsewhere and counted among the conversions against that meeting? Or do they remain out of the church, and thus say by action, "I can live as good a Christian life out of the church as in it." That is, "I can obey God as well by disobeying him as by obeying him. How many times are you going to count them as sheep while they stay among the goats? Perhaps the writer did not do the preaching, but the meeting was at one of "my churches."

Well, brother, have you started a new denomination? Your churches? Did you buy it, inherit it, or how did you get it? Is your title to it good? Does it believe or practice anything? If so, what? What do you do with it? It is a good one? What a swarm of questions "my church" has turned loose. Is that what it is for? To turn loose questions that I can't answer. Imagine, if you can, (I can't), Paul writing of a great meeting in "my church" at Philippi, or "some of my churches in Galatia. Of course, we all know what you mean by the words "my church," but "we" are not all the world. What would a Catholic, a heathen or a child understand by them? Would it not be better to "Hold fast to the form of sound words." (2 Tim. 1:13).

If I thought brethren meant by the words "my church," what the words really mean, I think I would not waste a moment in calling attention to such monumental egotism. But they don't. Their hearts are right if the pen does get into such a hurry sometimes that it can't walk straight. And so none of love's bones are broken.

Did you read our great Bible Offer in last week's issue, see it.

(Continued from Page Three.)
noted writers in their investigation on this subject. If God quickens adults by preaching, how does He quicken an infant or an idiot?

Bellefontaine, Miss.
W. M. Moore.

An Introduction.

Baptist Record.

From reliable sources I learn of the coming of Rev. L. E. Barton of Quitman, Ga., to West Point, Miss. I understand he is to assume charge of the field about the 1st of December. You will allow me to introduce to the Mississippi brotherhood one of God's choicest messengers. It was my good fortune to be a school mate, class mate, and room mate of Barton. I was with him in college 6 years. I know him and love him. But I think I can tell the truth about him. Barton is of a splendid family. His brother, Rev. A. J. Barton, is pastor of probably the most influential church in Texas—Waco First Church. He is pastor of Baylor University, and of a church which had Dr. B. H. Carroll as pastor for years. But in many respects, I regard L. E. Barton as superior to his brilliant brother.

Barton is a pains-taking student, and therefore scholarly. He thinks straight. He has a lot of gray matter up there, and he uses it for God's glory. He is a great-hearted man of God—loves intensely—as he does everything else.

Barton is a great preacher. He has no superior in the South. I am not flattering him. He deserves what I say. West Point and all Mississippi is to be congratulated on this new acquisition to her ministerial force. Our State Convention will hear him and hear from him. He is constructive in his work. He is orthodox to a degree, yet broad and liberal as all cultured men are.

I was more pleased at the announcement of his coming than I could have been at any other living man. Since leaving college I have coveted to be a pastor in the same State with my dearest friend among men.

Barton, I open my heart and welcome one I love and honor, and in behalf of this great Baptist State and the Lord's children of all faiths, I welcome you to Mississippi. There is no discord in our ranks. You will join heart and hand with a united and progressive brotherhood. In behalf of the Baptist Record and the Mississippi Baptist, our State organs for the dissemination of news and truth I welcome you and assure you of a fair hearing in these two efficient organs.

In the name of Him, whose name is above every name, and whom you come to represent, I welcome you and pray the blessings of the Most High upon you and yours.

Most sincerely and tenderly,

W. Alex. Jordan.
Yazoo City, Miss., Nov. 13, 1908.

Among the Prisoners.

It has been some time since I reported any items from the State prisons; yet it has not been that the "good work" has ceased. Instead, there has been a remarkable evidence of good being done. We have had a crusade against gambling in the white prison. The last polka game was turned into a prayer meeting, and we feel that there is great cause to rejoice. How-

ever, some will fail to keep their oath; yet many hard old fellows have sworn to part forever from the evil habit, and they are sticking to it.

I am conducting a Bible class two nights in the week, after their being rocked in. I am "locked in" with them and for thirty minutes, I lead them in their selection, conducting an informal service. This helps to keep the evils down among them, as well as encourage the good in them. We are in the "Gospel of John" now, and there is no scripture that touches the sinful condition and troubled heart as the words of John. There is not a man in the camp but that has his Testament ready for the words of light and life that come to them from the night meetings.

This week a brother attended one of our services, and was feeling so good he asked to "call up mourners," which he did, and had splendid results.

We are confronted with all kinds of obstacles here and all are not Christians by any means, yet there is great encouragement for the "Word and Work."

Brethren, pray that God will hear not only the prisoners' cry, but of those whose hearts are burdened with them. The results in the prisons are like that of Foreign Fruit. I judge "here a little and there a little" line upon line and precept upon precept, to accomplish any good at all. We want something more endurable than pretensions. The pretender, however, does not last long. Only the real religion of our Lord can hold out against sin.

I would be glad to have any friend and brother visit us and preach to the prisoners, if they will be pleased to do so.

Very sincerely,

Webb Brame.

Rankin Farm, Nov. 20th, 1908.

An Ordination.

Three weeks ago Brother T. E. Waldrup was set apart to the full work of the Gospel ministry. Brother H. R. Holcomb, of West End Laurel, preached the ordination sermon.

Thus is added to the ranks of Baptist preachers another strong man whose ministry will tell in the future. Brother Waldrup who is now superintendent of education of Jones county, was called to the pastorate of the newly organized church in the Kingston addition of this town. This new church has already begun the erection of a house of worship, which, when finished, will be one of the best equipped church houses in this part of the State.

Next Sunday we will begin a meeting with Brother H. R. Holcomb to do the preaching. Brethren, pray for us.

L. G. Gates,

Pastor of the First Baptist Church.

Sixty Years in Sunday Schools.

I am reckoned as "an old man," as in less than ninety days' time will have scored for me four score years. Since attaining my majority, Sunday Schools have absorbed largely my thoughts and attention, and the Lord has greatly blessed me in the work. Yet I am neither a preacher nor a college graduate.

My first official work was as Assistant Librarian of the First Baptist Church Sunday School in New Orleans, next Librarian in Coliseum Place Church, followed by As-

sistant Superintendent. In May, 1865, the Sunday School of the Meridian Baptist Church, there being but one of them, was organized. Only seven persons, all told, were present.

It was just after the surrender. Elder W. W. Keeps, formerly of Natchez, was living here with his family. His health was not good; but he proposed to do the preaching, when able, if I would take charge of the Sunday School. Doubting my qualifications, I for awhile declined. Other attendants: J. C. Rogers and wife, Lou, Minnie and Theodore Hurlbutt.

We had just moved a school house from Marion, to the lot now occupied by the pastor's home, but it was not seated. The Methodists were more fortunate, and were able to start a school two weeks in advance of us, after a thorough canvass of the town, and only leaving us three pupils. Think of it, too, we had no organ, and were without music books.

At the close of the year our register recorded the names of seven officers and teachers, and 28 pupils. Borrowing a melodeon, Miss Nora Keep served us as organist. There was not another Baptist Sunday School in this part of the State, and had not been, so far as now known. In the spring of 1866, we had the novelty of a Sunday School picnic.

Elder Solomon Williams had been nominal pastor of the Church, until Brother J. B. Hamberlin came and established the Meridian Female College, with Sister J. R. Kirkland as his assistant. There was then no other school of note in our region. It is unnecessary to say that it was an important factor in our progress and prosperity.

Of the original seven starting the Sunday School, the three pupils—married, of course—Mrs. Rogers, now Henderson, of Texas, and myself only are living. I was Superintendent 12 years; enrolling one year 656, and in all about 2,000, but was disabled by being thrown from a buggy and had to give up everything and sojourn a year and a half in Tennessee. During that time I was acting Sunday School Superintendent of the Central Baptist Church of Memphis, under the pastor, Dr. Landrum, for about twelve months. That was the terrible epidemic year, 1878. Later I served as a teacher six months in the First Baptist Church Sunday School of Jackson in the same State.

In July, 1879, I got back home, and was persuaded to take back my old place temporarily. March 20, 1881, Calvary Church was organized, after meeting as an independent mission for about a year. I was Superintendent of the Sunday School, from the beginning, and served 12 years, including part of the time after removal to West End, and its becoming Forty-First Avenue Church.

Add to this, Sunday School work as a charter member of the Seranton Baptist Church in 1876, and service in the Highland Sunday School, of which I remain a member, it counts up 61 years; and the number of those under my official influence during that time, over 6,000. I now pass to the veteran list.

L. A. Duncan.

The most ignoble character in all the world is the mere money-getting American.

A real friend is the first person who comes in when all the world goes out.

Per Diem and Mileage, Members House of Representatives, 1908.

Name of Member.	Salary.	Mileage.	Total.
Street, H. M., Speaker	\$550.00	\$19.20	\$569.20
Adams, N. Q.	400.00	23.20	423.20
Adams, M. D.	400.00	62.40	462.40
Alford, G. H.	400.00	17.20	417.20
Adair, C. P.	400.00	29.20	429.20
Anderson, R. B.	400.00	14.00	414.00
Alcorn, W. A., Jr.	400.00	32.00	432.00
Anderson, A. C.	400.00	50.40	450.40
Allen, M. H.	400.00	20.00	420.00
Bennett, W. T.	400.00	57.60	457.60
Bailey, A. C.	400.00	17.40	417.40
Burkitt, Frank	400.00	44.00	444.00
Bridges, J. C.	400.00	33.00	433.00
Breland, E. W.	400.00	40.00	440.00
Bryant, J. L.	400.00	24.20	424.20
Byrd, Lee H.	400.00	14.60	414.60
Bryoles, H. F.	400.00	37.40	437.40
Beeks, D. A.	400.00	37.00	437.00
Boddie, Van B.	400.00	25.80	425.80
Bennett, O. A.	400.00	24.60	424.60
Burns, C. J.	400.00	9.00	409.00
Bennett, R. E.	400.00	32.40	432.40
Britt, J. J.	400.00	14.40	414.40
Clark, J. B.	400.00	31.20	431.20
Cowart, J. C.	400.00	27.00	427.00
Curd, C. H.	400.00	37.40	437.40
Carr, J. D.	400.00	13.00	413.00
Cavett, E. D.	400.00	33.00	433.00
Coleman, J. R.	400.00	30.20	430.20
Caldwell, T. R.	400.00	36.00	436.00
Cranford, W. L.	400.00	13.80	413.80
Cox, J. M.	400.00	30.20	430.20
Calhoun, J. C.	400.00	37.40	437.40
Dicken, J. A.	400.00	11.60	411.60
Dison, J. F.	400.00	68.40	468.40
Dees, M. A.	400.00	39.00	439.00
Denton, W. R.	400.00	21.40	421.40
Dorrah, I. L.	400.00	31.80	431.80
Davis, W. E.	400.00	33.40	433.40
Doherty, C. W.	400.00	39.20	439.20
Frazier, R. M.	400.00	41.40	441.40
Foy, M. P.	400.00	15.00	415.00
Felder, L. W.	400.00	18.00	418.00
Foster, T. R.	400.00	9.00	409.00
Frierson, J. F.	400.00	14.00	414.00
Fatheree, J. D.	400.00	25.00	425.00
Fenn, C. L.	400.00	20.00	420.00
Gerald, Eugene	400.00	18.00	418.00
Going, J. B.	400.00	52.80	452.80
Gex, E. J.	400.00	35.40	435.40
Greaves, S. A. D.	400.00	.40	400.40
Graham, S. M.	400.00	27.80	427.80
Greene, F. A.	400.00	47.00	447.00
Gardner, J. H.	400.00	55.00	455.00
Goodman, B.	400.00	16.20	416.20
Hood, C. E.	400.00	10.00	410.00
Hill, Geo. H., Jr.	400.00	48.40	448.40
Hull, B. G.	400.00	40.20	440.20
Heslip, W. D.	400.00	5.40	405.40
Holmes, Herbert	400.00	35.20	435.20
Hawkins, Geo. R.	400.00	11.20	411.20
Harris, J. L.	400.00	28.60	428.60
Hudson, Will H.	400.00	9.00	409.00
Johnston, A.	400.00	27.20	427.20
Jones, M. H.	400.00	32.40	432.40
Johnston, O. G.	400.00	41.60	441.60
Jones, G. L.	400.00	44.00	444.00
Jones, A. J.	400.00	42.40	442.40
Jones, S. R.	400.00	24.40	424.40
Killingsworth, W. A.	400.00	18.40	418.40
King, W. H.	400.00	48.00	448.00
Lewis, J. A.	400.00	34.00	434.00
Lindsey, C. A.	400.00	25.00	425.00
Lewis, M. A.	400.00	27.00	427.00
Lamb, J. A.	400.00	17.00	417.00
Lofton, W. M.	400.00	6.40	406.40
Love, S. O.	400.00	52.20	452.20
Langston, T. R.	400.00	24.80	424.80
Longest, J. I.	400.00	44.00	444.00
Moses, Israel	400.00	19.60	419.60

FREE TO YOU—MY SISTER



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Uterine, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment at home, easily, quickly and surely. Remember, that it will cost you nothing to give the week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 232, South Bend, Ind., U. S. A.

Monday, S. S.	400.00	21.40	421.40
Miller, W. B.	400.00	6.80	406.80
Morrison, S. A.	400.00	22.60	422.60
Mitchell, J. B.	400.00	10.00	410.00
Moody, W. R.	400.00	38.40	438.40
Martin, Jno. B.	400.00	10.00	410.00
McCullough, M.	400.00	11.00	411.00
McDonald, D. K.	400.00	21.00	421.00
McLhenny, Oliver	400.00	9.40	409.40
Nabors, S. M.	400.00	59.60	459.60
Norrell, A. G.	400.00	2.40	402.40
Nelms, J. H.	400.00	25.60	425.60
O'Byrne, M.	400.00	33.20	433.20
O'Neil, I. J.	400.00	9.00	409.00
Pollard, E. J.	400.00	38.20	438.20
Peyton, L.	400.00	22.60	422.60
Perkins, C. H.	400.00	9.20	409.20
Patterson, W. J.	400.00	57.80	457.80
Quinn, H. M.	400.00	.00	400.00
Robertson, W. W.	400.00	9.20	409.20
Rogers, Dr. L. S.	400.00	13.80	413.80
Rencher, G. J.	400.00	30.20	430.20
Russell, L. M.	400.00	31.60	431.60
Robertson, Stokes	400.00	18.00	418.00
Robinson, S. I.	400.00	18.00	418.00
Smith, C. R.	400.00	30.00	430.00
Stainton, L.	400.00	30.40	430.40
Slough, C. E.	400.00	31.60	431.60
Stennis, J. D.	400.00	20.00	420.00
Stinson, T. A.	400.00	38.40	438.40
Stewart, R. W.	400.00	2.40	402.40
Sharp, A. D.	400.00	18.40	418.40
Shivers, J. C.	400.00	26.00	426.00
Stegall, W. T.	400.00	45.20	445.20
Stone, J. B.	400.00	35.80	435.80
Sullivant, J. N.	400.00	30.00	430.00
Sumrall, N. W.	400.00	14.00	414.00
Stewart, E. W.	400.00	29.80	429.80
Stockett, W. J.	400.00	38.00	438.00
Sheffield, W. S.	400.00	50.60	450.60
Schmidt, Theo.	400.00	9.00	409.00
Simpson, J. H.	400.00	42.00	442.00
Shelby, Geo. B.	400.00	33.00	433.00
Tyson, J. A.	400.00	20.00	420.00
Terry, J. J.	400.00	9.40	409.40
Valentine, J. P.	400.00	33.00	433.00
Williams, M. Ney	400.00	3.00	403.00
Welborn, J. H.	400.00	26.80	426.80
White, W. A.	400.00	56.00	456.00
Wood, Walker	400.00	35.80	435.80
Woodall, W. B.	400.00	22.80	422.80
Yewell, T. O.	400.00	20.20	420.20
Yates, A. L.	400.00	21.40	421.40
Zakary, L. A.	400.00	13.40	413.40

Totals \$54,550.00 \$3,693.20 \$58,243.20

News in the Circle.

Martin Ball.

Rev. Madison Flowers of Vaiden, has accepted work at Port Gibson, and will move to his new work about January 1.

The Common Heights Church, St. Louis, Mo., has called Dr. W. O. Lewis. He accepts the call.

The Baptist Sunday Schools of Birmingham, Ala., have organized a City Sunday School Union. They will hold a Workers' Convention in December.

Charles E. Roe, who has been Business Manager of the American Baptist Publication Society, has resigned. He has been with the society 22 years. He goes to Battle Creek, Mich.

The Baptist World, Louisville, Ky., presented its last week in the form of a book edition. It contained some interesting cuts, presenting scenes in the books advertised.

Rev. P. C. Elsom has resigned the Fayetteville Street Church, Raleigh, N. C. It is not stated where he will locate.

Secretary J. C. Staleup states that a dozen men could find good pastorates in Oklahoma, and then there would be many pastorless churches. Let our Mississippi pastors be quiet and hold on to what they have.

The church at Higginsville, Mo., has called Rev. Lee Harrell of Neosho. It is thought he will accept.

Pastor E. F. J. Tate will go from the pastorate at Carbondale, Ill., to the First Church, Dayton, Ohio. He will move Dec. 21.

Rev. Russell H. Conwell, of the Temple Baptist Church, Philadelphia says his church did not receive one member from the Torrey-Alexander meetings held a block away. He thinks the time and energy spent in regular church work would have accomplished much more for the Master's cause.

Pastor T. F. Simmons has just closed a great meeting at Tebo Church near Clinton, Mo. He was assisted by Rev. William Briggs. 75 additions—59 by baptism.

The church at Charleston, Mo., has called Pastor Huey of Somerset, Ky. He accepts.

Dr. W. D. Nowlin has resigned the Third Church, Owensboro, Ky., to accept a call to the First Church, Mayfield. He is one of the strongest Kentucky preachers and an excellent pastor.

Pastor R. L. Brandenburg of Berea, Ky., has recently closed a splendid meeting in his church in which he was assisted by State Evangelist G. W. Shepherd. There were 57 additions.

Pastor W. D. Moore recently conducted a meeting in Shawnee Run Church, near Burghin, Ky. in which there were 36 additions

—32 by baptism.

Brother Asa E. Barley was set apart to the full work of the ministry last week by the Mt. Carmel Church, W. Va.

Dr. B. H. Dement, of the Chair of Sunday School Pedagogy, has been forced to leave his work in the Seminary, and enter the infirmary for a few weeks treatment.

Rev. F. H. Farrington, Portsmouth, Va., has just closed one of the greatest meetings in the history of his church. 121 additions. Two young men enter the ministry.

The Western Recorder states that 500 members were added to the churches of Louisville, Ky., during the simultaneous meetings just closed in that city.

Dr. Lloyd T. Wilson, of Newport News, Va., has just closed a great meeting in his church, in which there were 70 additions.

Mrs. E. W. Carmack of Tennessee says that the only thing that will reconcile her to the murder of her distinguished husband will be the passage of a State-wide prohibition bill. We believe she will get her desire.

The church at Columbus, Ky., has called Rev. E. T. Thorne of Whiteville, Tenn., and he has accepted. Tennessee dislikes to give up an excellent preacher.

Rev. W. W. Haynes has resigned the pastorate of the Delmar Avenue Church, St. Louis, Mo., to become Financial Agent of Central College, Pella, Iowa.

Evangelist R. L. Motley, for sometime connected with the Home Mission Board, has resigned and will become pastor at Salisbury, N. C. He finds the work too hard for him.

Judge J. L. D. Hillyer of Georgia, one of the greatest lawyers of that State, says: "The business interests of the cities are becoming convinced that the harboring of the liquor traffic in any city, however large, is a positive injury to every trade and industry of the city, except the liquor trade itself."

Dr. J. M. Carrol of San Marcos, Texas, tells us of a unique way of getting people to attend a rally in Southwest Texas. He paid the expenses of the men and women to attend, at a cost of \$800, and in less than 20 minutes during the rally he received \$25,000. He says he will have another in December.

The church at Teague Texas, has called Rev. W. L. Evans. He accepts and will enter upon his work soon.

The church at Liberty, Texas, Rev. J. T. Dobbs, pastor, has averaged \$20 per member for missions for the last three years. That is good giving.

Pastor A. L. Vaughan did his own preaching in a meeting at Piedmont Church, S. C. The church was greatly revived and 49 were added to the church.

Rev. H. R. Schramm has resigned the Forest Home Church, Ala., and will take work at Samson, same State.

At Adams, Tenn., Pastor W. M. Hall was aided in a great meeting recently by T. J. Ratcliff of Livermore, Ky. There were 22 additions by baptism. This is the oldest church in Middle Tennessee.

Rev. I. E. Gates has resigned the Ervay Street Church Dallas, Texas, and becomes Field Secretary and General Evangelist of the Southwestern Baptist Theological Seminary of Waco.

Rev. R. G. Bowers surrenders the position of Mission Secretary of the Arkansas Board of Missions, and becomes Secretary of the Baptist Educational Commission of Arkansas. Rev. J. F. Little will be his assistant.

Rev. A. A. Walker of Bogue Chitto, Miss., recently aided Pastor Charles Kimberlin in a meeting at Judsonia, Ark. There were 29 additions—24 by baptism.

During last year, Walnut Street Church, Louisville, Ky., under the leadership of Dr. H. A. Porter, contributed to all purposes \$14,200. 374 were added to the membership. Dr. Eaton falls, but the work goes on.

Rev. J. E. Matthews has resigned the church at Independence, Mo., to take effect December 1. It is not stated where he will go.

The First Church, Greenwood, S. C., has called Dr. William Lunsford of Asheville, N. C. It is thought he will accept.

Rev. C. C. Winters leaves the church at Magnolia, Ark., and has accepted the call to the church at McNeill, same State.

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Churchman's Stomach Weak

Rev. Lapley Suffered Twelve Years From It—How He Conquered It; You Also Can, Free.

Through an announcement that he saw in his local paper the Rev. J. D. Lapley of Avondale Station, Birmingham, Ala., learned that he could obtain a free trial bottle of a remedy for the cure of indigestion, and as he was interested, because he suffered that way, he wrote for it. The remedy was Dr. Caldwell's Syrup Pepsin. Mr. Lapley, who is a minister of the Methodist Episcopal Church, and a member of the Central Alabama Conference, took the free bottle with the result that he was speedily cured.

You or any other sufferer from constipation, indigestion and dyspepsia, sick head-ache and such digestive troubles can have a free trial bottle sent to your home prepaid by forwarding your name and address. It is the gentlest, mildest, best tasting, most effective laxative tonic you ever tried. Druggists will sell you the regular bottles at 50c or \$1, and results are guaranteed. A picture of Mrs. Northrup, of Quincy, Ill., a cured patient, is presented herewith. If there is anything about your case that you don't understand write to the doctor and he will advise you. The address is Dr. W. B. Caldwell, 670 Caldwell Building, Monticello, Illinois.

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Teaching Temperance Truths in Early Cabbage Plants.

By Rev. O. R. Miller.

The question is often raised, Is the church doing all that it should to instruct and warn the children as to the evils of intemperance? Many of us who are more familiar with the subject and have heard so much about this evil, think it an old subject, and take it for granted that the children know as much about this question as we do. But we must remember that each rising generation must learn all these things anew for itself.

We know that it is a sad fact that many, very many, of our Sunday School boys go out of our Sunday Schools and become drunkards. Mrs. J. K. Barney tells us that she is continually finding in the prisons young men who formerly were in our Protestant Sunday Schools, and members of the Christian Endeavor Societies. Col. S. H. Hadley, who for more than a dozen years was superintendent of the Jerry McAuley Water Street Mission of New York City, said that a majority of the men he met in his work, were formerly members of Sunday Schools.

Frances Willard once wrote: "The records of one of England's great cities show that of 649 Protestant prisoners, 593 had been in Sabbath Schools, on an average from six to seven years each; and out of 724 Protestant prisoners, one in nine had been teachers, and two-thirds of them all came to prison through strong drink."

Now, if it is true that many of the drunkards of today were formerly Sunday School scholars, who is to blame for it? One reason is the utter neglect of many Sunday Schools to observe temperance Sunday at least once a quarter and teach the children the danger and the moral wrong of drinking intoxicating liquors as a beverage.

If it is true the teachers in the public schools teach, more or less faithfully, the effects of alcohol on the human system. But while and emphasize the physical and they give our children the facts mental side, our Sunday Schools should take it up where they leave it and emphasize the moral side showing that the use of intoxicating liquors is not only a physical injury to the body, but that it is also a moral injury to the soul.

What Are the Sunday Schools Doing?

Now, are the Sabbath Schools of the land doing this? Judging from various inquiries which we have made, it is feared that comparatively little of this is being done in the Sunday Schools of the country. The Sunday School (Continued on page 12-13).



Do you want Early Cabbage and plenty of them too?

If so, buy your plants from us. They are raised from the best seed, and grow on the sea islands of South Carolina, which on account of being surrounded by salt water, raise plants that are earlier and harder than those grown in the interior. They can be set out sooner without danger from frost. Varieties: Early Jersey Wakefield, Charleston or Large Wakefield, Henderson's Succession and Flat Dutch. All plants carefully counted and packed ready for shipment, and best express rates in the south. Prices: \$1.50 per single thousand, and 5,000 or more at \$1.25 per thousand; 10,000 and upwards at \$1.00 per thousand. **Other Plants Supplied**—Lettuce, Onions and Beet ready in December. **Special Rates On Large Lots Of Plants**—Everything F. O. B. Meggetts, S. C. The U. S. Agricultural Department established an Experiment Station on our farm to test all kinds of vegetables, especially cabbages. We will be pleased to give results of these experiments. Write us.

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Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President. Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

The Topic for December:

"Children in Foreign Lands."

Two Little Babies.

Two little babies were born one
day,
One in our country and one in
Cathay;
To each one's mother her babe
was dear
And though one was so far and
one so near,
The same kind Father in heaven
had they—
The babe in our country and
the one in Cathay.

Those babes grew quickly, as ba-
bies should,
Sweet and pretty and pure and
good,
They grew into childhood day by
day;
They grew into knowledge at
work and at play;
And no one could tell, except in
one way,
Which grew in our country
and which in Cathay.

The babies were taught very ear-
ly to pray
You know how 'tis done; 'tis a
mother's sweet way;
The dear name of Jesus was
spoken by one;
The other head bowed to an im-
age of stone,
And that was the difference by
which they could say

Which prayed in our country
and which in Cathay.
Our Saviour has love for the babes
in Cathay—
A heart full of pity for their
darkened way.
He wants them to know that the
God who is true
Is living and listening to them
and to you;

Is heeding the prayers of those
who obey,
Whether here in our country
or afar in Cathay.

Now shall we carry the tidings
today—
The story of Jesus to far-off Ca-
thay?

There is only one way; can you
tell what it is,
So that all through the world the
babes shall be his?
We must send it ourselves, and
this is the way—
From the babes in our country
to those in Cathay.

Our pennies will go where our
love leads the way,
From the babes in our country
to those in Cathay;
For pennies are needed, your pen-
nies and mine,
So this is the way, and this is the
sign
That Jesus is sent in the very best
way
From the babes in our coun-
try to those in Cathay.

—Exchange.

There is a charm about child
life the world over. The helplessness
and the inconvenience of lit-
tle ones appeal to us. The mother
heart is the same in the jungles
of Africa or among the teeming
millions of China. We think natu-
rally of the children of the lat-
ter country because there are so
many of them. It is said they are
smaller as a rule, than the chil-
dren of corresponding age in our
own land, but their limbs are well
formed, and their faces round and
plump. Though rather sedate look-
ing they are much given to jokes
and the playing of tricks on one
another.

A favorite amusement among
Chinese school boys is fastening
the que of the boy sitting in front
to his bench, so that when called
on to recite he is held fast. There
is such a spirit of reverence to-
ward elders, that there is never
a trick played on the teacher.

A little Chinese boy was much
annoyed by the teasing of a
younger brother. When a little
sister came into the family, he
chose as a Bible text appropriate
to the occasion, "How are they
increased that trouble me!"
There is more appreciation of fun
among boys than girls, perhaps
because the latter class are kept
much in restraint and subjection.

The Chinese mother takes the
little children to the temple and
teaches them to pray to the hid-
eous looking idols, from whom the
little ones often shrink back in
alarm. They are taught that it
is dangerous not to worship these
images, and so they soon become
accustomed to it. In the home,
they are all taught to work, and
the boys learn to read. They have
one lesson impressed upon them

very early in life, and that is their
superiority to girls, and their
right to abuse them.

The girls are sometimes sold or
hired out. They are bought as
wives, thus bringing in to their
parents some money. After mar-
riage a Chinese girl begins to se-
cure some sort of respect which
increases when she becomes a
mother. Especially is this true
if she is so much favored to be
the mother of sons.

Chinese Christians are sending
their girls to school. Below is
given some wise utterances of one
who has been so fortunate as to
attend a school:

A Chinese School Girl's Opinion of American Institutions.

"There is only one thing that
I can see, that can be of any last-
ing use to China, and that is the
GOSPEL OF JESUS CHRIST.
It is only this that can change
the hearts of the people and give
them true light. It is only when
their hearts are changed that they
will love what is good, and seek
after righteousness. If we could
only vote for an Emperor, as the
Americans vote for a President,
what a grand thing it would be
for China!"

"What do you mean by 'vot-
ing?' asked several voices.

"Why, my father has told us
that in America, every four years,
the people write down the name
of the man whom they wish to
govern the country; and the man
whose name is put down by the
greatest number of people is cho-
sen President. Then in four years
time they vote again, and if the
President has been a good ruler,
and has governed the country
well, they choose him again, and
he rules them for four years more,
until the time comes to vote
afresh. If we could only have
such as this in China, then we
would choose the best, and wisest,
and most clever Chinese pastor
and make him Emperor of China!
And with a Christian pastor as
Emperor, and the Gospel preach-
ed all over the land, then I think
our country would at last flourish
as never before!"

Small wonder, perhaps, that the
Chinese government decided that
it was inexpedient at present to
open more schools for girls, fear-
ing that the young girls of China,
if too highly educated, might
cease to be dutiful.

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describing the different forms of
the disease, his method of treat-

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Report of Central Committee for Quarter Ending Oct. 1, 1908.

Associations.	
Okolona Church—	
Foreign Missions	\$ 9.00
Home Missions	13.00
State Missions	9.00
Home Uses	22.00
Bogue Chitto Association.	
McComb Church—	
Foreign Missions	4.15
State Missions	2.50
Home Uses	156.70
Central Association.	
Mrs. Harrington—	
Bible Fund	1.00
Chapel Hill—	
State Missions	10.00
Home Uses	10.00
Griffith Memorial—	
Home Uses	25.00
State Missions	15.00
Second Church, Jackson—	
State Missions	15.00
Home Uses	196.78
Clinton—	
Training School	10.00
State Missions	17.70
Support of native worker	50.00
Home Uses	30.00
Home Missions	11.75
Utica—	
Margaret Home	2.50
Home Missions	52.35
State Missions	32.35
Home Uses	41.75
Calvary, Vicksburg—	
Home Uses	55.15
Palestine—	
Orphanage	3.60
Carey Association.	
Natchez, W. M. S.—	
Home Missions	10.40
State Missions	15.00
Home Uses	55.00
Natchez, L. A. S.—	
Home Uses	25.60
Chickasaw Association.	
Waynesboro—	
State Missions	1.50

Home Uses	5.75
Quitman—	
State Missions	5.00
Columbus Association.	
Southeast Columbus—	
Margaret Home	5.00
Home Uses	15.00
State Missions	5.00
Mrs. J. M. White—	
Training School En- dowment	20.00
West Point—	
Orphanage box	60.00
Brooksville—	
State Missions	12.20
Home Uses	25.35
Mayhew—	
Training School	3.40
Chickasaw Association.	
Cherry Creek—	
Foreign Missions	3.40
Coldwater Association.	
Como—	
Home Uses	47.04
Sustentation	1.90
Hernando—	
Foreign Missions	5.00
State Missions	5.00
Orphanage	27.00
Sustentation	5.00
Copiah Association.	
Crystal Springs—	
Home Uses	2.10
Deer Creek Association.	
Anguilla—	
Home Uses	20.00
Shaw—	
Home Uses	43.00
Hollandale—	
State Missions	10.50
Home Uses	4.00
Gulfcoast Association.	
Biloxi—	
Home Uses	18.80
Missions	4.00
Lawrence County Association.	
Prentiss—	
Foreign Missions	7.50
Calvary—	
Home Missions	18.25
Foreign Missions	18.25
Old Ladies' Home	10.00
Berkson—	
Home Uses	16.00
Nola—	
Home Uses	16.00
Ministerial Education	10.00
Sustentation	4.00
Leaf River Association.	
Lucedale—	
State Missions	11.91
Home Uses	35.24
Training School	5.00
Lebanon Association.	
First Church, Hattiesburg—	
Home Missions	12.50
Orphanage	73.00
State Missions	25.20
Home Uses	191.65
Fifth Avenue Church, Hat- tieburg—	
State Missions	46.99
Ellisville—	
Home Missions	15.00
Home Uses	235.59
Sumrall—	
Training School sup- port	2.50
Laurel, First Church—	
Home Missions	70.00
Home Uses	49.20
Training School En-	

dowment	7.50
Columbia St., Hattiesburg—	
Home Missions	25.00
Lincoln County Association.	
Brookhaven—	
Training School	5.00
Ministerial Education	5.00
State Missions	6.50
Home Uses	8.50
Orphanage	20.65
Lauderdale County Association.	
Poplar Springs—	
State Missions	4.00
Church Building and Loan	2.50
Highland Church, Meridian—	
State Missions	3.00
Home Uses	10.00
First Church, Meridian—	
Home Missions	23.25
State Missions	33.35
Foreign Missions	23.25
Home Uses	24.25
Sustentation	7.50
Orphanage	7.50
Oak Grove—	
Margaret Home	2.50
Orphanage	25.00
Home Uses	33.35
Mississippi Association.	
Berwick—	
Foreign Missions	3.96
Home Uses	40.63
Oxford Association.	
Oxford Church—	
Mississippi College	3.00
Orphanage	77.00
S. B. T. Seminary	10.00
Pearl Leaf Association.	
Mt. Olive—	
Home Missions	5.00
State Missions	9.25
Home Uses	93.25
Rankin County Association.	
Margaret Home	2.00
Loan .. Fund	2.50
Church Building and Bible Fund	1.50
Tishomingo Association.	
Tupelo—	
Training School	5.00
Verona—	
Foreign Missions	10.00
Yalobusha Association.	
Grenada—	
Home Uses	115.00
State Missions	10.00
Spring Hill—	
Home Missions	10.00
State Missions	5.00
Home Uses	4.00
Ministerial Education	8.00
Charleston—	
Home Uses	15.95
Liberty Church—	
Foreign Missions	2.50
Home Missions	2.50
State Missions	2.50
Home Uses	2.00
Orphanage	5.50
Boxes.	
L. A. S., First Church, Meridian, value	144.00
West Point	142.50
Tippah Association	124.96
Lincoln Co. Association	195.00
Total	\$ 606.46
Home Missions	\$ 270.00
State Missions	318.23

Foreign Missions	129.11
Home Uses	1899.94
Orphanage	319.25
Church Building and Loan Fund	5.00
General Missions	9.00
Margaret Home	12.00
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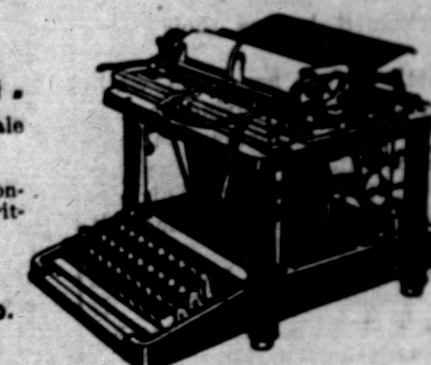
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